

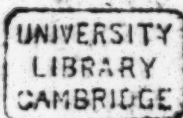
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DIALOGUE

BETWEEN

JACK HIGH

AND



will Low,

2

About the PEACE:

*And Proper for the Perusal of those who have a
Right to Choose Members for the Ensuing Par-
liament.*



L O N D O N :

Printed in the YEAR, 1713.

DIARY

NEW YORK

BACK HIGH

AND

Will 2000

About the 2000

11-45

L O D O N

Printed in the U.S.A.

DIALOGUE

BETWEEN

Jack High and Will Low.

TWO NEIGHBOURS.

High. **G**OOD Morning Neighbour *Low*: This dull rainy Weather obligeth me to be at leisure, to receive that Conviction you have sometime promis'd me, when ever I am dispos'd (you say) to be serious upon the Argument.

Low. Neighbour *High*, your Servant: I am glad to find that the Weather has qualify'd you for the Reception of Truth; for no doubt Seriousness is of absolute Necessity in Argument, if the Subject be of any Worth; because, which soever of the Disputants hath Truth on this side, yet if both are not really dispos'd for the Reception of it, and set a greater Value upon't, than on the Glory of a Conquest, or the Pleasure of a Triumph, they had much better ever Contend at all; because Truth (a thing of the highest Value) is sacrific'd thereby to a Trifle, to Vanity.

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High.

Hig. Come, walk in; I'll call for the Tankard and Pipes, for without their Assistance; I'm afraid my present Gravity will hardly hold me to the end of the Colloquy; tho' indeed your Argument for Seriousness in all those of Weight, has some Weight with me; as you'll find by my Conduct in this present Dispute.

Lor. The Pun seems to arise from another Vain. However, I am ready to believe you, and doubt not the making good your Word.

H. You may depend upon't; and for an Introduction, here's God Bless the CHURCH and the QUEEN.

L. With all my Heart I have the highest Esteem for both. I believe we are both Loyal and Faithful Subjects to the One; and True Sons of the Other; the We only differ in the Means to express this Loyalty and Duty, which Difference certainly makes one of us in the Wrong; whether it be You, or I, is not to be the Subject, you know, of our present Dispute; but only to convince you, That you, with great Numbers more of very honest Persons, who join yourselves with *High Church* or *Tory Interest*, are really not of *Tory Principles*; and consequently help forward the Designs of a Party, whom in Principle you oppose; which is so unaccountable a Conduct, that I think all Men of Sense would be heartily ashamed of, as soon as ever they can be convinc'd that it is so in Fact.

H. No doubt of it: Make it out, and you have me a Profelyte.

L. To do it, I think it will be first necessary to

lay down those Essential Principles; which certainly distinguish the *Whig* from the *Tory*. For if there be not such, they cease to be two Parties.

H. Right. Proceed.

L. The chief Principle then which makes a *Whig* in State-Matters, is; That the End of Government is the Good of the Community; and therefore, that it is lawful in some Cases to resist the Supreme Executive Power. In Religious Matters; That every one has a right to worship G O D in that way he thinks most acceptable to him, and that for so doing he ought not to be punish'd. Have you any other Notion of a *Whig*, than is here laid down.

H. Yes: He is a *Republican*, a *Common-wealths-man*.

L. And so we are all, I hope; the *QUEEN* likes us the better for that, as being the best Subjects Her Majesty can have.

H. But I don't mean in your Sense; I mean by a *Common-wealths-man*, One that is against *Monarchy*.

L. And do you firmly believe this? Or do you only take up with the general Charge now made upon them in several late Addresses?

H. Is not that a sufficient Reason for my Belief?

L. No: Because I know you are a Man of too much Justice, to take a Charge for a Proof; A Charge too without any manner of Ground; for there is not one *Whig* of my Acquaintance that is against *Monarchy*: And I am sure, if the Writings of Mr. *Locke*, Mr. *Hoadly*, and others, who have deliver'd to the World the *Whig* Principles, be carefully examin'd, there will not appear the least Foundation, for such an Accusation.

H. Suppose

H. Suppose when I do agree with you in relation to be the two Fundamental *Whig* Principles; what Inference will you draw?

L. What I was to prove, (viz.) That you and others for want of attending to the Reasons of your Actions, are *Whigs* by Principles; tho' Tories by Practice.

H. How so?

L. Because I know you took the Oaths of Allegiance to K. William, which you could not honestly do, without allowing that Resistance to be lawful, which oblig'd K. 7. to abdicate the Throne.

H. I agree, that when I took the Oaths to K. William, I did believe Resistance in some Cases (as then for instance) to be lawful; but what if I have alter'd my Mind, and believe differently now? Is a Man bound always to hold one Opinion? May he not change, tho' he see Reason to alter?

L. Yes, by all Means; 'Tis this Obstinacy, this Resolution to keep our former Opinions, whether Right or Wrong, that I am endeavouring to combat; and to that End am so far from hindring your following Reason, in retaining or changing your Opinion, that I desire you always to let it be your chief Guide, as being the safest you can follow, and by which I hope to convince you, that you are now at present in State Affairs under its Guidance.

H. How know you that; until you know my present Notions, and my Reasons for them?

L. Your Opinions, and your Reasons for those Opinions, I have formerly told you I will not consider; whether the *Tories* or the *Whigs* are most in

the voice

the Right, is not my present Purpose to examine; but my business is to prove; That all those, who think there is any real Difference in Governments, (viz.) That some are Absolute; and some Limited, and consequently, that Resistance under the latter Sort, is, in some Cases, lawfully are *Whigs* every one of them tho' posterously many, who hold these Opinions, join their Interest to that of the *Tories*; and thereby, I say, make their Actions and Principles *Class*, which is the weakest thing a Rational Creature can knowingly be guilty of. Now if you profess your self to have really alter'd your Mind, and that you firmly believe, that Resistance is in no Case lawful, the evident Consequence of which, is, That the Subjects, from the highest to the lowest, have not the least Right (for if they have a Right, it must be lawful to defend it) either to their Lives, or any thing else. And therefore, that a *K.* of *England* may by himself, or others, take away our Lives, or Estates, without the least Opposition: Then I say, if this be your present Opinion, I have nothing of Inconsistency to charge you with in your Conduct, you act according to the Highest Reason, to join your Interest with the profess'd Enemies of the present Government.

H. What then, I find I must give you the Key to my present State-Creed, before you can proceed.

L. As you think fit for that: You know I began the Argument, upon a Supposition, that you allow'd the Lawfulness of the Revolution; if you have consider'd your Mind; (I shan't enquire into your Reasonings,) the Argument is at an end: If not, I shall proceed.

H. Come,

H. Come, you shall for once be my Father-Confessor; I don't perceive you have any ill Will to me. Know then, that I *Jack High* do think the Revolution Lawful; That this is a Limited Monarchy, and that the **QUEEN** can't take away my Life or Estate by her Sole Will and Pleasure: To which Opinions I know great Numbers will set their hands, who yet Scorn to come under the Denomination of *Whigs*.

L. True: But what does that prove? Why, that few Men follow that Guild, I just now recommended to you. For is it not absurd to the Highest degree, for a Person to maintain that a thing is just and reasonable to be done, (which is call'd the Principle upon which he acts) and yet to use Measures contrary to that End he is suppos'd to pursue: To apply it; Can it be any way reconcilable with Reason, that a Person who thinks the Revolution lawful, and consequently, that the present Government is so? That the **QUEEN** had a Right when her Father was living, and therefore certainly now? That as she is a Rightful and Lawful, so she is likewise a **QUEEN**, who by general Tenderness and Affection for Her Subjects, merits a suitable Return? Can any Person, who thus believes enter (with any pretence of Reason) into all the Measures made use of by those, who look upon Resistance in any Case to be a Damnable Act? That the Revolution was such a One? That believe that *K. James* by it had Injustice done him, by driving him, and him whom they firmly believe to be his---, from their Dominions? That therefore Restoration ought to be made

as far as we are able, by annulling the Act of Settlement (which they take to be an unlawful Act, and indeed all that has been made since the Revolution) and by calling home him, to whom they give the Title of ~~James~~ the ~~Third~~, and placing him upon the Throne of his Father, as justly his Due? Can, I say, any one be so weak, if they at any time think that same Means will serve for the keeping the QUEEN upon the Throne, opposing the Pretender, and preserving the Act of Settlement, which are made use of by those who are for bringing in the young Gentleman from St. Germans, and annulling all that has been done these last Twenty Years?

H. You widely mistake the Matter; I don't join with them in such Designs as you mention; but only so far as they are for preserving the Church, by keeping out the Fanatics.

L. Friend Jack, this only serves to inflame the Reckoning, and shews that your Conductor is Humour, not Reason. Is it not a pretty Delusion, to think that the Designs of a Profess'd *Papist* can be of Service to the Church? Or those of a Nonjuror to the State? The First of which thinks

we ought all to be burn'd here, and damn'd hereafter for Hereticks, and the latter, that we ought to be hang'd here, and damn'd hereafter for Rebels. Yet these are the People, whose Assistance you want for the Security of the Church and State.

H. You build your Argument on a wrong Foundation: You suppose the *Papists* and *Nonjurors* to be the Party; and we, that are true to the Interest of the Church, their Auxiliaries; whereas we are that honest part of the Church, who are always vigorous for its Support, zealous Defenders of its Rights, and Opposers of its Enemies; and if those People you mention, join with us in Elections, or in any other Matter, how can we help it? Shall we refuse any Assistance in a Good Cause?

L. I'll answer your last Question presently; in the mean time seriously answer me this. What End can they have, so vigorously to promote all your Designs, if they found they had not a direct Tendency to promote theirs? If the *Papists* and *Nonjurors* thought the *Whigs* real Enemies to the Government, and that their Notions or Principles would soonest effect the overthrow of both, can it be supposed, but that they would as earnestly employ their small Power on the *Whig* side, as they do now on the other? For Shame, let not such gross Absurdities pass upon Men pretending to be led by reason; let Zeal be temper'd with Knowledge, or else it ceases to be true Zeal, and turns into the worst sort of Madness.

As to your asking, whether Assistance is to be refused in a Good Cause? Yes, surely it may (supposing yours to be so) for I believe it would be accounted very prudent to be known Thief out of Place where there are many things of value, tho

in pretence, by that he comes as an Assistant to
 the *Elect*. Well, your Argument; I must confess, seems
 reasonable, but 'tis attended with this Inconvenience,
 that it may be turn'd upon you. What makes the
 Churches Enemies, the *Fanatics*, joyn with you in
 Elections and all other Designs; and you, by way of
 returning the Complement, always take their Parts,
 even against your Brethren of the Church? Can those
 be accounted dutiful Sons, who reflect upon their Mo-
 ther; or those true Members, who don't do all they
 can to promote its Interest?

L. My Answer to these Queries will, I hope, set the
 matter in so clear a Light, as to evince to you the
 necessity of changing your Opinion. First then, I in-
 consciously own, what your Party either don't see, or
 are not own, That those you call *Fanatics*, viz.
 the *Protestant Dissenters*, joyn themselves in all Elec-
 tions, &c. with us *Whigs*, upon the same Account and
 Design which I told you the *Papists* and *Non-Jurors*
 have in joyning with you, namely, because they think
 the *Whig* Principles will best promote what they would
 have effected, which on the *Dissenters* side can be no-
 thing else but being secure of the Liberty that is due
 to them as Men and Subjects. As Men, the Freedom
 of Serving GOD that Way they think most accep-
 table to Him. As Subjects, the Privilege of Serving
 Her Majesty, under such Security given of their Al-
 legiance, as the Law requires of all Subjects. It is
 impossible for them to have any other Designs; for I
 believe I may appeal to your self, for the acquitting
 every *Protestant Dissenter* in England from being a Fa-
 vourer of the Pretender; And there is not a Man of
 sense amongst them, but what heartily wishes that
 the

the Church of *England* may always continue the National Church, as long as it preserves to them the Toleration. So that because the *Whiggish* Principles are for the Liberties of Mankind both in Church and State, they who expect the Benefit of such Principles will no doubt joyn their Interest with those who maintain them. As the *Roman Catholics* and *Non-jurors*, were they as numerous as the *Protestant Dissenters*, would to a Man joyn theirs with that of the *High-Church*, as well knowing that from them only they can expect any Advantage. I wonder you should put me upon answering those childish Reflections cast upon us by our violent Brethren of the Church, as if we were Favourers of *Schism* and *Schismatics*, when we are only asserting the Rights of Mankind in general, without any View to them; for 'tis well known, that the *Whig-Pens* have been the best Defenders of the Church of *England*, that ever she had, against the *Dissenters* of all sorts. As to the Humour of being Unprofitable Sons, and False Members, needs only to be said, That 'tis a Charge without Charity, and without Proof: And the only Ground for the Accusation is, because we run not with them to the same Excess of Riot; because we can't approve of such violent Zeal for the Church, as to destroy the Whole of Christianity, which is founded upon Love. And that these Assertions are true, is evident from the Observation that can't but be made by you and every one, That some of the greatest Zealors for the Church have not the least for any part of Religion, but use the word Church as if it were a Charm that would save them in despite of Whoredom, Drunkenness, Swearing, and all sorts of Immorality. You have made your Remarks on Mankind no doubt, then tell me

Indiscreetly, whether you know of one Ignorant, Dissolute Clergyman in the Kingdom, that has not a Zealot for the Church and *Sackbut*? Consider well these things, Mr. *Hugh*, and don't let Words without Meaning carry it against the plainest Reason in the World. Which do you think, of two Friends invited to an Entertainment, would give the best Proof of his liking the Collation; He who only thinks a Bit here and there, but at the same time highly commends the Excellency of it; or the Other, who says little, but only that 'tis extraordinary good, and Reason Proof that his Words are the real Sentiments of his Mind, feeds very heartily? I know you to be a *Wit* of too much Sense to think it wants an Application.

For if I have contracted your Argument in my mind, should it begin to stagger me. I think 'tis thus. *Whatever* (say you) are the Designs of Mankind, *Even* if they act like Rational Creatures they are always to pursue those Means which are most likely to obtain the End design'd: Accordingly, if I am for the undisturb'd Preservation of Her Majesty's Person, and of the present Constitution both in Church and State, I ought not to make use of the same Means with those used by the profess'd Enemies of both; they use them for their Destruction, and I for their Preservation; the which I readily grant must be an Absurdity of the very highest Nature, both can't be in the right is most certain: But still there rests upon you to prove, whether these means have a direct Tendency to their gaining their Ends or Ours: That is, in short, whether the *Papists* and *Nonjurors* or *We*, make the truest Judgment of their Tendency.

L, What you offer is very reasonable; And in
At-

Answer to it, I shall consider what are the *likely* and most evident Means for them to effect their Designs. The *Papists*, none can doubt, must be for the Pretender and that he may be settled here by a *Power*; because, without it, he has no hopes of settling *Papery* the National Religion; to that he and the *Non-jurors* are strict Allies, the Design of both is the same, viz. the bringing in of the Chevalier *Dr. George*. We are only then to consider, what Set of Persons and Principles are most likely to effect such a Revolution. Whether those who allow of a *Power* in the Parliament to settle the Crown in such manner as they think fit, or those who insist so much on an *Hereditary Unalienable Right*, which is impossible to be of any use at this time, but to bring in the Pretender, or a *Roman Catholic Branch*, before that of the House of *Hanover*. Whether those wd allow of Resistance to preserve the Constitution from certain Ruin (as at the Revolution,) or those who think it on any Account a damnable Sin, and consequently that we were then guilty of it; and therefore all those concern'd, if they would make their Peace with GOD, ought to repent, and as a Proof of that Repentance endeavour to restore to the P----- all his just Rights, by placing him upon the Throne of his Father: Whether these Means which are now so violently pursued, and in which you at present joyn, can possibly have any other Tendency, than what they are by me charg'd withal, I leave to your own cool Thoughts to determine.

H. Really I am not so Obstinate; but that I can bring my self to acknowledge, that I think it too evident to be denied. But what Fruit expect you of this Conviction?

L. That which ought and must be the Fruit of all Convictions.

Conviction, (with those who have the least Pretence to Sense, Religion or Honesty) viz. The quitting their Error, and acting in a different manner to what they did before.

H. But what, must I quarrel with all my former Acquaintance and Intimates at the ensuing Elections? This is what I can't easily reconcile my self to.

L. No; by no means: What Cause of Quarrel if they be Reasonable Persons they ought to allow you the same Liberty they take themselves, of Judging for your self. If they be otherwise, what Loss will you sustain worth Regreting? If you have not so free an Access to them as formerly, surely the Loss may easily be made good, by Exchanging such Company, for those that are more considerable: This Change of Opinion requires nothing else of you to be done, but only to act up to the Dignity of your Nature; not to do or believe any thing purely from the Example of others, but from a firm Perswasion of your own Mind! If you firmly believe, that the Principles maintain'd by Non-Jurors will best secure the Queen and the Government, Vote for Men of those Principles at the next Election for Members of Parliament. If you think on the contrary, that the Whig-Principles (which are likewise your own by Concession) are most Likely to procure us Safety at Home, and Peace Abroad, you are in Duty bound, as you Tender the Welfare of your Country, to Vote for those who are known to be ~~known to be~~ Men of such Principles, viz. Men Fearing GOD, Honouring the QUEEN, and Averse to Those who are given to Change. Adieu.

H. Thank you for your good Company and Advice, which I believe I shall follow.

F I N I S.

